the objects of consciousness, the latter cannot be a quality of the
former, for it is contradictory that anything should act upon itself.
Fire, though ever so hot, cannot burn itself. A dancer, though ever
so -well-trained, cannot mount on his own shoulders. So, conscious-
ness, if it were a quality of the elements and their products, could
not make these its objects : but consciousness does actually make
external and internal things its objects. Hence as the existence of
the consciousness of the elements and their products is admitted'
so its distinction from them should also be admitted. And as con-
sciousness is the essence of the self we speak of, it must be distinct
from the body, and as consciousness is uniform (under varying condi-
tions), it must also be eternal. This conclusion also follows from the
fact that the self, even when it has passed through another state of
consciousness, recognises itself as the perceiver (of a past state), which
makes remembrance and such other states possible."

The truth of the non-materialistic origin of the self
and of the unity and permanence of the knowing subject
stands thus clearly established.

We have already seen that the self is an individual unit
and is entirely independent of the senses and uses them as
its instruments. In the Chandogya Upanishad, Section xiii
of Chapter III, the five senses have been described as the door-
keepers of* Svarga (heaven) world. (t He who knows these
five men of Brahman as the door-keepers of the Svarga world
enters himself the Svarga world ". The meditation on the
five gates and the five gate-keepers of the heart referred to
by the Rishi is meant to be subservient to the meditation

on Brahman as the ether in the heart, which, as it is said at the end, is actually seen and heard by the senses as being within the heart. The spiritual powers of the senses as accessories of the self cannot, therefore, be overlooked.

The senses and the self perceive together that the glory of God encompasses us. The two work together, the senses striking one note, the soul striking another and the two together produce the instantaneous harmony of the Spirit of God.

In his bodily and spiritual powers, man is an indivisible unity. For instance, in our vision of God, the physical